

American Indian RESOURCE HANDBOOK



Missouri Lewis and Clark Bicentennial Commission

FLAGS OF THE MISSOURI TRIBES



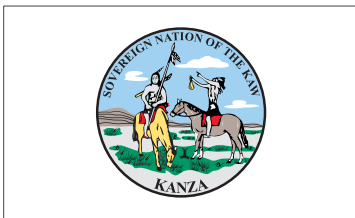
Absentee Shawnee Tribe
of Indians of Oklahoma



Delaware Nation



Iowa Tribe of
Kansas and Nebraska



Kaw Nation of Oklahoma



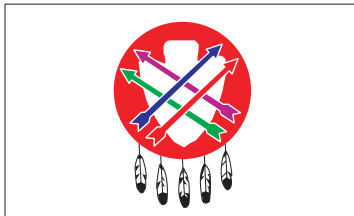
Kickapoo Tribe in Kansas



Osage Nation of Oklahoma



Otoe-Missouria Tribe



Peoria Tribe of Indians
of Oklahoma



Quapaw Tribe of Oklahoma



Shawnee Tribe

Dear Reader:

The state of Missouri and the Missouri Lewis and Clark Bicentennial Commission are taking this opportunity during the bicentennial of the Lewis and Clark Expedition to strengthen and re-establish relationships and communications with the various tribal governments and officials who have interests in our state. One key effort to promote that objective was to create an American Indian Resource Handbook for Missouri.

This handbook is an attempt to present the backgrounds of the tribes who occupied territory within the boundaries of present-day Missouri during the Lewis and Clark period. We have also identified other tribes who have interests in our state and her lands. The tribes that occupied territory in Missouri during the Lewis and Clark period, or who were mentioned as being contacted during this period, were contacted and asked to present us with a background on their tribe. These backgrounds are included. In addition, we have listed the contact information for other tribes that we know have current interest in Missouri lands, policies and agencies.

The handbook also includes educational information we thought was important to know, such as how to respectfully interact with these tribes and tribal members during celebrations, events and educational opportunities. We are also listing the public lands and historic resources where these tribal histories are presented and where their ancestors occupied villages within the state.

The story of the tribes west of the Mississippi River is complex and the reasons there are no longer tribal governments or tribal property here are important. We hope this handbook and the opportunities available during the bicentennial commemoration will allow many of these issues to be addressed. Our ultimate goal is to leave a lasting legacy of respect, friendship and cooperation with these sovereign nations and re-establish communications with her people, so that they feel recognized and respected for their contributions and feel more welcome in our state.

Sincerely,

A handwritten signature in black ink that reads "Douglas K. Eiken". The signature is written in a cursive style with a large, looping initial 'D'.

Doug Eiken
Executive Director
Missouri Lewis and Clark Bicentennial Commission

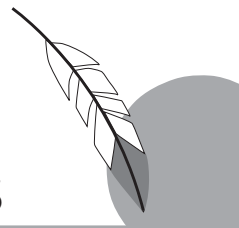


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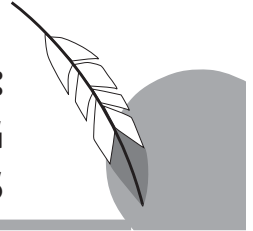
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TEACHER TALK: APPROPRIATE METHODS FOR TEACHING ABOUT NATIVE AMERICAN PEOPLES



1. Understand the term “Native American” includes all peoples indigenous to the Western Hemisphere.

2. Present Native American people as appropriate role models to children.

Native American students should not be singled out and asked to describe their families’ traditions or their culture.

3. Avoid the assumption there are no Native American students in your class.

4. Use books and materials which are written and illustrated by Native American people: speeches, songs, poems, and writings, which show the linguistic skill of a people who have come from an oral tradition.

5. When teaching ABC’s, avoid “I is for Indian” and “E is for Eskimo.”

Avoid rhymes or songs that use Native Americans as counting devices, i.e. “One little, two little, three . . .”

6. Research the traditions and histories, oral and written, of Native Americans before attempting to teach these.

7. Avoid referring to or using materials which depict Native Americans as savages, primitives, “The Noble Savage,” “Red Man,” “simple” or “extinct”.

8. Present Native American peoples as having unique, separate, and distinct cultures, languages, beliefs, traditions, and customs.

9. Avoid materials that use non-Native Americans or other characters dressed as “Indians”.

10. Avoid craft activities that trivialize Native American dress, dance and beliefs, i.e. toilet-paper roll kachinas, paper bag and construction paper costumes and headdresses. Research authentic methods and have the proper materials.

11. Realize that many songs, dances, legends, and ceremonies of Native American people are considered sacred and should not be portrayed as an activity.

12. If your educational institution employs images or references to Native American peoples as mascots, i.e. Redskins, urge your administration to abandon these offensive names.

13. Correct and guide children when they “war whoop” or employ any other stereotypical mannerisms.

14. Depict Native American peoples, past and present, as heroes who are defending their people, rights, and lands.

15. Avoid phrases and wording such as massacre, victory, and conquest, which distorts facts and history.

16. Teach Native American history as a regular part of American history. Avoid materials which illustrate Native American heroes as only those who helped Euro-Americans, i.e. Thanksgiving.

17. Use materials and texts which outline the continuity of Native American societies from past to present.

18. Use materials that show respect and understanding of the sophistication and complexities of Native American societies. Understand and impart that the spiritual beliefs of Native American peoples are not “superstitions” or “heathen.”

19. Invite a Native American guest speaker/presenter to your class or for a school assembly. Contact a local Native American organization or your library for a list of these resources. Offer an honorarium or gift to those who visit your school.

20. Avoid the assumption that a Native American person knows everything about all Native Americans.

21. Use materials that show the value Native American peoples place on our elders, children, and women. Avoid offensive terms such as papoose and squaw. Use respectful language.

22. Understand that not all Native American peoples have “Indian” surnames, but familiar European and Hispanic names as well.

23. Help children understand Native American Peoples have a wide variety of physical features, attributes and values as do people of all cultures and races.

24. Most of all, teach children about Native Americans in a manner that you would like used to depict your culture and racial/ethnic origin.

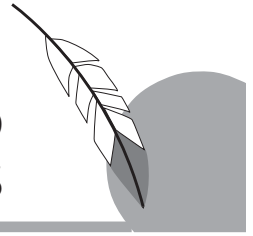
*Provided by the Ableza Institute Web site:
www.ableza.org*

MORE INFORMATION

For more information about tips for teachers and school programs concerning Native Americans, visit the Ableza Web site at www.ableza.org.

For more educational opportunities, including curricula about the Lewis and Clark Expedition and the Native Americans they encountered, visit the Web site of the Missouri Lewis and Clark Bicentennial Commission (www.lewisandclarkmo.com).

MUSEUMS AND AMERICAN INDIAN HISTORIC SITES



MUSEUM OF ANTHROPOLOGY

University of Missouri-Columbia

Exhibits of artifacts from all areas of the state offer a window on Native American life from thousands of years ago through the 19th century.

Museum of Anthropology
104 Swallow Hall
University of Missouri
Columbia, MO 65211
573-882-3573

THE NATIONAL CENTER FOR INDIGENOUS AMERICAN CULTURES AT LINE CREEK PARK

The Line Creek Valley was home to several ancient cultures and sites and the park preserves a significant Hopewell site.

Frank Vaydik-Line Creek Park
5940 NW Waukomis Drive
Kansas City, MO 64151
816-741-7201

THE ST. JOSEPH MUSEUM

Exhibits feature displays of objects selected from the museum's collections to interpret the ethnology of North American Indians. Native cultures from the lower Missouri River to the Northwest coast are included in the exhibits.

St. Joseph Museum
1100 Charles Street
St. Joseph, MO 64501
816-232-8471 or 800-530-8866

JEFFERSON NATIONAL EXPANSION MEMORIAL

The Museum of Westward Expansion, located under the Gateway Arch in St. Louis, contains exhibits that feature the natural environment and cultural life of the American Indian and interprets the Lewis and Clark Expedition.

Jefferson National Expansion Memorial
11 N 4th St
St. Louis, MO 63102
877-982-1410
www.gatewayarch.com

MISSOURI HISTORY MUSEUM

Operated by the Missouri Historical Society, the museum's permanent state-of-the-art exhibits tell the history of the region from earliest times to the present. The museum also offers a full schedule of changing special exhibitions.

Missouri History Museum
Lindell and DeBaliviere in Forest Park
St. Louis, MO 63112
314-746-4599
www.mohistory.org

FORT OSAGE NATIONAL HISTORIC SITE

Fort Osage was constructed in 1808 under the direction of William Clark and was the site of an Osage village. The reconstructed buildings are furnished with artifacts and articles that enhance exhibits and interpretive programs of garrison life and the government trade system from 1808 - 1822. It is operated by the Jackson County Parks and Recreation Department and is located in Sibley, Mo. on the Missouri River, 14 miles northeast of Independence.

Fort Osage National Historic Site
105 Osage Street
Sibley, MO 64088
816-795-8200, ext. 1-260
www.historicfortosage.com

GRAHAM CAVE STATE PARK

Graham Cave, a site of very early human occupation, is a National Historic Landmark and the principal feature of the 357-acre state park in Montgomery County. Radiocarbon dating has shown the cave was inhabited as much as 10,000 years ago. There is a visitor contact center and outdoor displays that describe the area's prehistoric occupation.

Graham Cave State Park
217 Highway TT
Danville, MO 63361
(573) 564-3476
www.mostateparks.com

ILINIWEK VILLAGE STATE HISTORIC SITE

On this property is the site of a village once inhabited by Indians of the Iliniwek (or Illinois) Confederacy, one of the three most significant Indian groups occupying Missouri at the time of first European contact. It is the only Illinois village site so far found in Missouri. The site, located two miles north of Wayland on Highway B in Clark County, today offers outdoor displays of the site's history.

Iliniwek Village State Historic Site
c/o Battle of Athens State Historic Site
RR 1, Box 26
Revere, MO 63465
(660) 877-3871
www.mostateparks.com

MASTODON STATE HISTORIC SITE

Mastodon State Historic Site contains the Kimmswick Bone Bed, a paleontological site listed in the National Register of Historic Places. Archaeological excavations established that Paleo-Indians hunted the American mastodon and other animals here during the ice age. The museum displays ancient artifacts, fossils and a mastodon skeleton replica and can be toured for a nominal fee.

Mastodon State Historic Site
1050 Museum Drive
Imperial, MO 63052
(636) 464-2976
www.mostateparks.com



FOR INFORMATION ON ANY MISSOURI STATE PARK OR HISTORIC SITE

contact the Missouri Department of Natural Resources at
1-800-334-6946 (voice) or 1-800-379-2419 (TDD)
visit the Web site at www.mostateparks.com;

send an e-mail to moparks@dnr.mo.gov;

or write to Missouri Department of Natural Resources, Division of State Parks,
PO Box 176, Jefferson City MO 65102.

OSAGE VILLAGE STATE HISTORIC SITE

This site is located on what was once a Big Osage Indian village occupied between 1650 and 1775 when the Osage were first encountered by Europeans. Visitors can follow a self-guided tour of this site and learn about Osage history and life in an outdoor exhibit. The site is located northeast of Nevada near Walker on a gravel road in Vernon County.

Osage Village State Historic Site
c/o Harry S Truman Birthplace
State Historic Site

1009 Truman
Lamar, MO 64759
(417) 682-2279
www.mostateparks.com

THOUSAND HILLS STATE PARK

Interpretive signs explain the significance of 1,000-year-old Native American petroglyphs in the park.

Thousand Hills State Park
20431 State Highway 157
Kirksville, MO 63501
(660) 665-6995
www.mostateparks.com

TOWOSAHCY STATE HISTORIC SITE

This 64-acre state historic site preserves the remains of a once-fortified Indian village for the Indians of the Mississippian Culture inhabiting the site between A.D. 1000 and A.D. 1400. A kiosk with exhibits interprets the history and significance of the site, located southeast of East Prairie in Mississippi County.

Towosahcy State Historic Site
c/o Big Oak Tree State Park
13640 S. Highway 102
East Prairie, MO 63845
(573) 649-3149
www.mostateparks.com

TRAIL OF TEARS STATE PARK

A portion of this wilderness park was part of the route known as the Trail of Tears, a trail taken by Cherokee Indians in their forced march to the West. Exhibits in the visitor center interpret the park's natural and cultural features.

Trail of Tears State Park
429 Moccasin Springs
Jackson, MO 63755
(573) 334-1711
www.mostateparks.com

VAN METER STATE PARK

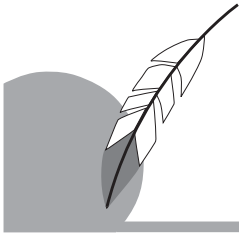
Van Meter State Park was once the homeland of the Missouri Indians who inhabited the area through the early 1700s and gave their name to the state and the river. Predating the Missouri were prehistoric Indian tribes, whose burial mounds remain in the park. The park's visitor center includes exhibits explaining the significance of the area.

Van Meter State Park
Route 1, Box 47
Miami, MO 65344
(660) 886-7537
www.mostateparks.com

WASHINGTON STATE PARK

The area that was once ceremonial grounds for prehistoric Indians includes significant petroglyphs - rock carvings that are remnants of an early Indian culture.

Washington State Park
Route 2, Box 450
De Soto, MO 63020
(636) 586-5768
www.mostateparks.com



PROTECTING OUR CONNECTION TO OUR ANCESTORS

One of the objectives of the Lewis and Clark national commemoration and the goal of the Missouri Lewis and Clark Bicentennial Commission is to protect sacred sites. Please note the following.

“There are thousands of tribal cultural resource areas, burial grounds and sacred sites along the Lewis & Clark National Historic Trail. These are irreplaceable resources. They are the connections to our history, messages from our ancestors, treasures for our future and the cradle of our existence...Our archaeological sites, sacred sites and burial sites are monuments, and like the monuments of other great nations, they deserve respect...The desecration, excavation, looting, vandalism, theft and destruction of these resource areas and sacred sites are a national disgrace.” *Welcome to the Land of Many Nations: A Guide to Visiting Tribal Homelands*, National Council of the Lewis and Clark Bicentennial, Council of Tribal Advisors publication.

These resources are considered to be historically significant and are protected by both state and federal law. See federal law below:

Antiquities Act (as amended); Section 1:

Any person who shall appropriate, excavate, injure, or destroy any historic or prehistoric ruin or monument, or any object of antiquity, situated on lands owned or controlled by the Government of the United States, without the permission of the Secretary of the Department of the Government having jurisdiction over the land on which said antiquities are situated, shall, upon conviction, be fined in the sum of not more than five hundred dollars or be imprisoned for a period of not more than ninety days, or shall suffer both fine and imprisonment, in the discretion of the court.

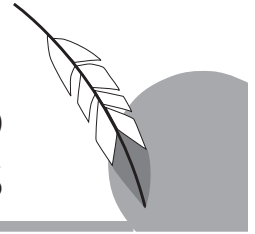


PETROGLYPHS AND PICTOGRAPHS - WHAT IS THE DIFFERENCE?

Petroglyphs are symbols pecked into the stone, while pictographs are painted on the stone. Petroglyphs are preserved in Washington and Thousand Hills state parks. Pictographs are preserved on the bluffs along Katy Trail State Park.

THE INDIAN ARTS AND CRAFTS BOARD

MISSION AND ACTIVITIES



The Indian Arts and Crafts Board, a separate agency located in the U.S. Department of the Interior, was created by Congress to promote the economic development of American Indians and Alaska Natives through the expansion of the Indian arts and crafts market. A top priority of the Board is the implementation and enforcement of the Indian Arts and Crafts Act of 1990, a truth-in-advertising law that provides criminal and civil penalties for marketing products as “Indian-made” when such products are not made by Indians, as defined by the Act.

The Board’s other activities include providing professional business advice, information on the Act and related marketing issues, fundraising assistance, and promotional opportunities to Native American artists, craftspeople, and cultural organizations. As an integral part of its mission to promote contemporary Indian arts and crafts, the Board operates three regional museums, the Sioux Indian Museum, the Museum of the Plains Indian, and the Southern Plains Indian Museum. The Board also produces a consumer directory of approximately 190 Native American owned and operated arts and crafts businesses.

These activities are not duplicated in either the federal or private sector. The Indian Arts and Crafts Board is the only federal agency that is consistently and exclusively concerned with the economic benefits of Native American cultural development. The Board’s policies are deter-

mined by five commissioners who are appointed by the Secretary of the Interior, and serve without compensation. The Board’s activities and programs are carried out by a professional, experienced staff.

THE INDIAN ARTS AND CRAFTS ACT OF 1990

The Indian Arts and Crafts Act of 1990 (P.L. 101-644) is a truth-in-advertising law that prohibits misrepresentation in marketing of Indian arts and crafts products within the United States. It is illegal to offer or display for sale, or sell any art or craft product in a manner that falsely suggests it is Indian produced, an Indian product, or the product of a particular Indian or Indian tribe or Indian arts and crafts organization, resident within the United States. For a first time violation of the Act, an individual can face civil or criminal penalties up to a \$250,000 fine or a 5-year prison term, or both. If a business violates the Act, it can face civil penalties or can be prosecuted and fined up to \$1,000,000.

Under the Act, an Indian is defined as a member of any federally or State recognized Indian tribe, or an individual certified as an Indian artisan by an Indian tribe.

The law covers all Indian and Indian-style traditional and contemporary arts and crafts produced after 1935. The Act broadly applies to the marketing of arts and crafts by any person in the United States. Some traditional items

frequently copied by non-Indians include Indian-style jewelry, pottery, baskets, carved stone fetishes, woven rugs, kachina dolls, and clothing.

All products must be marketed truthfully regarding the Indian heritage and tribal affiliation of the producers, so as not to mislead the consumer. It is illegal to market an art or craft item using the name of a tribe if a member, or certified Indian artisan, of that tribe did not actually create the art or craft item.

For example, products sold using a sign claiming “Indian Jewelry” would be a violation of the Indian Arts and Crafts Act if the jewelry was produced by someone other than a member, or certified Indian artisan, of an Indian tribe. Products advertised as “Hopi Jewelry” would be in violation of the Act if they were produced by someone who is not a member, or certified Indian artisan, of the Hopi tribe.

If you purchase an art or craft product represented to you as Indian-made, and you learn that it is not, first contact the dealer to request a refund. If the dealer does not respond to your

request, you can also contact your local Better Business Bureau, Chamber of Commerce, and the local District Attorney’s office, as you would with any consumer fraud complaint. Second, contact the Indian Arts and Crafts Board with your written complaint regarding violations of the Act.

Before buying Indian arts or crafts at powwows, annual fairs, juried competitions, and other events, check the event requirements on the authenticity of products being offered for sale. Many events list the requirements in newspaper advertisements, promotional flyers, and printed programs. If the event organizers make no statements on compliance with the Act or on the authenticity of Indian arts and crafts offered by participating vendors, you should obtain written certification from the individual vendors that their Indian arts or craftwork were produced by tribal members or by certified Indian artisans.

Information taken from the Indian Arts and Crafts Board Web site, located within the U.S. Department of Interior’s Bureau of Indian Affairs.

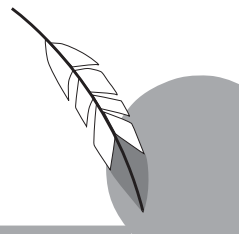
WHAT ARE HISTORIC TRIBES?

Historic tribal identifications first appear in records when explorers contacted groups. So these identifications only appear within the last 300 years in the historic period. As a result, the vast majority of the time the American Indians have been on this continent (more than 13,000 years) exists in what is called prehistory.

During prehistory, there were no tribes since this is a social term and these things cannot be defined from archaeological sites. The vast amount of time that encompasses man’s presence in the New World is broken down by archaeologists into time periods. These periods are separated on the basis of the similarity of tools and other artifacts that remain as a result of the day-to-day lives of these American Indians. These artifacts also reflect changes that occurred in the way people were organized and the foods that they ate.

HOW TO BUY GENUINE AMERICAN INDIAN ARTS AND CRAFTS

FROM THE FEDERAL TRADE COMMISSION



Whether you're drawn to the beauty of turquoise and silver jewelry or the earth tone colors of Indian pottery, having some knowledge about American Indian arts and crafts can help you get the most for your money. Be aware that some unscrupulous retailers want to take your money in exchange for imitation American Indian arts and crafts.

GETTING WHAT YOU PAY FOR

Under the Indian Arts and Crafts Act of 1990, any item produced after 1935 that is marketed using terms such as "Indian," "Native American" or "Alaska Native" must be made by a member of a State or federally-recognized tribe or a certified Indian artisan. A certified Indian artisan is an individual who is certified by the governing body of an Indian tribe as a non-member Indian artisan.

Under the Act, all Indian arts and crafts products must be marketed truthfully. For example, selling products using a sign claiming "Indian Jewelry - Direct from the Reservation to You" is a violation of the Indian Arts and Crafts Act if the jewelry was produced by someone other than a member of an Indian tribe or a certified non-member Indian artisan. Advertising products as "Navajo Jewelry" violates the Act if the products were produced by someone who is not a member of the Navajo tribe or certified as a non-member Indian artisan of the Navajo tribe. And qualifiers such as "ancestry," "descent" and "heritage" used in connection with the terms "Indian," "Native American" or

with the name of a particular Indian tribe - say, "Native American heritage" or "Cherokee descent" - do not mean that the person is a member of an Indian tribe. These terms mean that the person is of descent, heritage or ancestry of the tribe, and are acceptable only if they are used truthfully.

BUYING TIPS

American Indian arts and crafts are sold through many outlets, including tourist stores, gift shops and art galleries. Here are some tips to help you shop wisely:

- ◆ Buy from an established dealer who will give you a written guarantee or written verification of authenticity.

- ◆ Ask if your item comes with a certification tag. While not all authentic Indian arts and crafts carry this tag, those that do are certified by the Department of the Interior (DOI) to be genuine.

A sample tag identifies the artisan as a member of the Oklahoma Indian Arts and Crafts Cooperative. However, you may see a different name and logo appearing in the circle on the item you buy.

- ◆ Get a receipt that includes all the vital information about the value of your purchase, including any verbal representations. For example, if the salesperson told you that the piece of jewelry you're buying is sterling silver and natural turquoise and was handmade by an American Indian artisan, insist that this information appear on your receipt.

◆ Before buying Indian arts and crafts at powwows, annual fairs, juried competitions, and other events, check the event requirements for information about the authenticity of the products being offered for sale. Many events list their requirements in newspaper ads, promotional flyers and printed programs. If the event organizers make no statement about the authenticity of Indian arts and crafts being offered for sale, get written verification of authenticity for any item you purchase that claims to be authentic.

◆ Be aware that not all Indian-made items are handmade. There are three general methods of production, all of which are used to make legitimate American Indian arts and crafts:

◆ handmade - an individual has control over the design and quality of the craftsmanship of each piece;

◆ assembly line or mass-produced - a number of individuals who may be American Indians each do only a small part of the work on each piece, in some cases assembling components produced elsewhere; and

◆ machine made - individuals do little, if any, handwork.

IDENTIFYING AUTHENTIC AMERICAN INDIAN JEWELRY

It's not always easy to spot a counterfeit item but price, materials, appearance, and the seller's guarantee of authenticity may help.

◆ Price - Although Indians make and sell inexpensive souvenir-type items, authentic high-quality Indian jewelry can be expensive.

◆ Type of materials - Most Indian artisans use sterling silver complemented with opaque stones, such as coral, onyx, shell, turquoise, lapis lazuli, or carnelian.

◆ Appearance - Well-crafted jewelry has no wavering lines or lopsided designs. If a design is stamped into silver - the most common metal used - the image should be clear. Images on imitations often are blurred. High-quality pieces use stones that are well-cut and uniform in size, and fit snugly into their settings. The stones on imitations may be poorly cut, leaving a large amount of metal-colored glue visible between the stone and the metal. Look for the artist's "hallmark" stamped on the jewelry. Many Indian artists use a hallmark - a symbol or signature - to identify their work.

◆ Guarantee of authenticity - A reputable dealer will give you a written guarantee.

SHOPPING FOR AMERICAN INDIAN JEWELRY

Whether you're buying Indian jewelry for yourself or someone special, take some time to learn the terms used in its production. Keep in mind that the value of any piece depends not only on the materials used, but also on the quality of craftsmanship and the harmony of the design.

SILVER

Silver is the most common metal used in American Indian jewelry. Sterling describes metal containing 92.5 parts silver and 7.5 parts other metal. According to the Federal Trade Commission's Jewelry Guides, any item marked "silver" must be sterling.

◆ Coin Silver describes metal containing 90 parts silver and 10 parts other metal. It is called "coin" because Indians melted down pre-1900 American and Mexican coins to make jewelry before they were able to obtain commercially made ingots and sheet silver.

◆ German Silver - also called Nickel Silver - refers to 60 parts copper, 20 parts zinc, and 20

parts nickel. Under the FTC Jewelry Guides, no item should be called silver, even with a modifier such as "German" or "Nickel," unless it contains at least 90 percent silver.

Nevertheless, you may see or hear this term used in connection with Indian jewelry. In particular, some Sioux and Southern Plains Indian metalsmiths work in this metal because it is associated with their cultural heritage.

◆ Drawn Silver refers to the way sterling sheet silver is rolled and pulled through a drawplate to get a certain circumference. It is then cut into tiny segments, filed and strung into strands for necklaces. It is sometimes called "liquid silver." A few artists make hand-pulled silver but the majority of liquid silver is manufactured, not handmade.

STONES

The most common stones used in American Indian jewelry include:

◆ Carnelian - a translucent reddish quartz stone.

◆ Coral - the hardened secretion of tiny sea creatures. Coral ranges in color from white and pale pink to deep reds and oranges.

◆ Lapis Lazuli - a rock composed chiefly of the minerals lazurite (deep blue), pyrite (metallic yellow) and calcite (white). The blue stone is commonly used in modern designs by contemporary Indian artists.

◆ Onyx - a translucent quartz stone which, in its natural state, is usually gray or pale blue. Onyx frequently is dyed black.

◆ Shell - the general term used for pieces of the outer hard surface of marine animals, particularly those of pearl oysters and abalones. Shell may be used in silver inlay work or may be shaped into flattened disks, drilled and strung into necklaces known as heishi.

◆ Turquoise - a copper mineral, often containing small brown or gray veins. Turquoise ranges in color from sky-blue to greenish-blue. The stone varies in hardness from soft/somewhat porous to hard. In the U.S., turquoise is found in the southwestern states. Use of turquoise from other countries is common.

STONE TREATMENTS

Treating refers to any alteration of the properties or appearance of natural turquoise and other stones, with the exception of cutting and polishing.

◆ Dyeing - adding blue dye to low-grade turquoise, and adding black to gray or pale blue onyx, to enhance the stone's appearance.

◆ Reconstitution - pulverizing fragments of turquoise, coral or lapis lazuli into powder. The powder is mixed with epoxy and worked into cakes or stones, which are used just like natural stones.

◆ Stabilizing - injecting clear, colorless acrylics into low- to medium-grade turquoise to toughen and harden the stone and enhance its color.

Stabilizing is the most advanced and sophisticated method of treating turquoise. The majority of turquoise used today is stabilized. Natural gem-quality turquoise is usually only used by top artists and commands much higher prices than stabilized turquoise.

FOR MORE INFORMATION

To learn more about American Indian arts and crafts, contact:

◆ Indian Arts and Crafts Association, P.O. Box 29780, Santa Fe, NM 87592-9780; 505-265-9149; www.iaca.com

◆ Your local library or museums

Publications that focus on American Indian art:

- ◆ Indian Trader (newspaper), P.O. Box 1421, Gallup, NM 87305; 505-722-6694
- ◆ Indian Country Today (newspaper), 1920 Lombardy Drive, Rapid City, SD 57703; 605-341-0011
- ◆ Native Peoples (magazine), 5333 North 7th Street, Suite C-224, Phoenix, AZ 85014-2804; 602-265-4855
- ◆ American Indian Art Magazine, 7314 East Osborn Drive, Scottsdale, AZ 85251; 480-994-5445

WHERE TO COMPLAIN

The FTC works for the consumer to prevent fraudulent, deceptive and unfair business practices in the marketplace and to provide information to help consumers spot, stop and avoid them. To file a complaint or to get free information on consumer issues, visit www.ftc.gov or call toll-free, 1-877-FTC-HELP (1-877-382-4357); TTY: 1-866-653-4261. The FTC enters Internet, telemarketing, identity theft and other fraud-related complaints into Consumer Sentinel, a secure, online database available to hundreds of civil and criminal law enforcement agencies in the U.S. and abroad.

The Indian Arts and Crafts Board receives and refers valid complaints about violations of the Indian Arts and Crafts Act of 1990 to the FBI for investigation and to the Department of Justice for legal action. To file a complaint under the Act, or to get free information about the Act, contact the Indian Arts and Crafts Board, U.S. Department of the Interior, 1849 C Street, N.W., MS 4004-M1B, Washington, D.C. 20240; 202-208-3773; www.iacb.doi.gov. Complaints to the IACB must be in writing and include the following information:

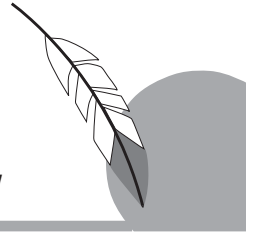
- ◆ The name, address and telephone number of the seller.
- ◆ A description of the art or craft item.
- ◆ How the item was offered for sale.
- ◆ What representations were made about the item. Include any claims that the item was made by a member of a particular tribe or statements about its authenticity.
- ◆ Any other documentation, such as advertisements, catalogs, business cards, photos, or brochures. Include copies (NOT originals) of documents that support your position.

*Federal Trade Commission - Facts for Consumers
Produced in cooperation with the Indian Arts and
Crafts Board, U.S. Department of the Interior
September 2000*

Federal Trade Commission
1-877-FTC-HELP (1-877-382-4357)
www.ftc.gov

Indian Arts and Crafts Board
U.S. Department of the Interior
1849 C Street, N.W. MS 4004-M 1B
Washington DC 20240
(202) 208-3773
www.iacb.doi.gov

ABOUT THE POWWOW



A powwow is a modern term for an American Indian social gathering. Dancing, wearing Indian regalia, music, eating, camping and special events combined with lots of visiting between various Indian tribal families who sometimes come from many parts of the country are all a part of the powwow. Dance regalia are not costumes. Many hours are spent on the bead, feather, and ribbon work that make up the regalia and these works of art should never be referred to as costumes. Some powwows hold contests for prizes while others are purely social in nature. Food and arts and crafts vendors that have Indian items for sale that surround the arena are also a part of the powwow.

POWWOW ETIQUETTE

Powwows are not tourist attractions; please respect this American Indian tradition.

Do not cross, enter, or stand in the sacred area known as the dance arena for any reason unless asked to participate in a social dance by the master of ceremonies.

Do not interfere with any dancers, and do not touch any drum.

Ask before you take pictures of an individual dancer or drum. Many dancers have items that are not to be photographed. Also, many dancers have items passed down in the family that belong only to certain tribes, clans or individuals and may be sacred.

Permission for commercial use should be in writing from the powwow sponsor for any photos/videos.

No alcoholic beverage or illicit drugs should be consumed.

POWWOW CHARACTERISTICS AND FEATURES

Although every powwow has characteristics that distinguish it from other powwows, there are consistent elements of a powwow that are listed below:

HEAD STAFF

A Master of Ceremony usually announces each event during the powwow and the Arena Director is responsible for the scheduling of events within the arena. A Head Man and Woman Dancer are also selected to head the powwow and lead the men and women respectively at the beginning of each dance.

THE GRAND ENTRY AND FLAG BEARERS

The powwow begins with a parade or grand entry. Usually American Indian military veterans head the grand entry bearing flags, since bravery is highly valued in Indian societies, and they are followed into the arena by participating dancers who are all a part of the powwow. In some areas of the country the posting of the American and Tribal flag is accompanied by a tribal flag song, and in some instances a prayer. During this time it is common practice for the men attending the powwow to remove their hats.

DRUMMERS AND SINGERS

The drum is a sacred object and its singers provide the music for the powwow. In a drumming circle, each person plays a significant part and each one understands their role and the protocol of the drum. Songs are usually handed down from generation to generation and are important to each Indian person in their own way. Sometimes several circles of drummer and singers from particular tribes are invited to perform at a powwow.

WOMEN DANCERS

Jingle Dress

Dresses are usually form fitting and made of bright cloth. They are adorned by hundreds of cones that create a “jingle” sound when dancers move. In one hand they carry an eagle-feather fan, and they place the other on their hip.

Fancy Shawl

These dancers wear colorful fringed shawls and accentuate them by twirling and spinning and using fast dance steps that accentuate their foot, head and body movements.

Buckskin

Made of buckskin the adornment can be either Northern or Southern style depending on where the dancer’s tribe is located. For example, northern designs tend to be floral in nature where as southern patterns are more linear in design.

Cloth

Fancy ribbon work or applique’ designs are also a part of women’s cloth regalia traditional clothing. Powwow dancers also occasionally wear some pioneer-style clothing made of cloth.

MEN DANCERS

Fancy Dancer

Dancers wear double bustles (bustles are full circles or 3/4 circles of feathers fastened on the back) and have bright colorful regalia and beadwork. They usually dance a fast pace in small fast circular movements and have a lot of stamina and energy.

Grass Dancer

Regalia is distinguished by colorful yarn on the dancers’ tops and pants and ribbons that hang from their shoulders, waist, and legs and seem to wave like grass on the prairie when they move. Head-gear is comprised of a roach made of porcupine hair with long antennas and most dancers carry a fan made of eagle feathers or other items like hoops, whips, or wands.

Traditional

Regalia is made of animal skins from deer, ermine, otter and wolves and dancers adorn themselves with feathers from eagles and other birds. Roaches are made from porcupine hair. Clothing is treated with respect since they honor the animals that died to provide the materials. The dances are exciting and dramatic and often tell a story of hunting or war party in search of prey.

TINY TOTS

These are the young children who may have regalia of any of the categories of listed above. They sometimes have their own contests and compete for prizes.

*Provided by the Kansas Lewis & Clark Commission
Native American Resource Handbook Committee.*

MISSOURI TRIBES IN THEIR OWN WORDS

The following backgrounds are provided on the tribes that occupied territory in present-day Missouri during the time of the Lewis and Clark Expedition.

This information was requested of the individual tribes and is presented here in their own words.



ABSENTEE SHAWNEE TRIBE OF INDIANS OF OKLAHOMA

The first English colonist found the Shawnee in South Carolina and Georgia. By 1692, the main part of the Shawnee had migrated northward. The Shawnee Indians lived in the northeastern parts of the United States in areas now known as the states of Ohio, Indiana, Kentucky, Tennessee, Pennsylvania and neighboring states. Treaties in the late 1700s and throughout the 1800s establish the Shawnee as having a large population and land holdings in the state of Ohio.

The Shawnee Tribe was removed by the United States government to the Midwest United States to what is now the state of Kansas and later to Indian Territory, or Oklahoma. Three Tribes of the Shawnee exist today: the Absentee-Shawnee, the Shawnee and Eastern Shawnee. The tribe, now called Absentee-Shawnee, was initially called "Absentee" by the federal government because some of the

Shawnees were absent during the allotment process of the treaty signing in the mid-1800s on the Kansas reservation. The "Absentee Shawnees" went southward into Oklahoma Territory, Texas and old Mexico.

The Absentee Shawnee were organized in 1936 as the "Absentee Shawnee Tribe of Indians of Oklahoma" under the Oklahoma Indian Welfare Act. In 1964, approximately 33 acres of federal land was transferred to the Tribe at Shawnee, Oklahoma. The current land base of the Absentee Shawnee Tribe is 12,500 acres and they have a population of 3,004.

Absentee Shawnee Tribe of Indians
of Oklahoma
2025 South Gordon Cooper Drive
Shawnee, OK 74801
(405) 275-4030
(405) 275-5637

LOUIS LORIMIER

A French Canadian named Louis Lorimier played a pivotal role in attracting large numbers of Shawnee and Delaware to Missouri. During the middle of the 19th century, Lorimier had established himself as a trader to the Shawnees in the Ohio Valley and took a Shawnee woman as his wife. The Spanish authorities had encouraged Lorimier to induce the Shawnee and Delaware to migrate to present-day southeast Missouri where they could serve as a buffer to American encroachment from the east and Osage raids from the west. Three Indian towns, two Shawnee and one Delaware, were created between Ste. Genevieve and Cape Girardeau. Lorimier, because of his influence with these tribes, received large land grants and was appointed commandant of the District of Cape Girardeau. The Red House, the home of Lorimier, has been re-created in Cape Girardeau as a legacy to the Lewis and Clark Expedition bicentennial.

DELAWARE NATION

Current members of the Delaware Nation are descendants of the Lenape people, who originally inhabited areas of what are now New Jersey, New York and Pennsylvania. The word Lenape alone means “common people” and the word Lenni, although not needed, reinforces this meaning. Delaware is not an Indian word, but is derived from Thomas West, Lord de la Warr, one of the early governors of Virginia. Lord de la Warr’s name was given to a bay and a river and later modified to Delaware. The Delaware tribe was one of the first Indian nations to have contact with Europeans and its members often served as peacemakers between other Indian tribes and the Europeans. Because of the location of their homeland and its accessibility to significant ports of entry, the Delaware were among the first people forced westward as Europeans settled along the Atlantic coast.

Leaving their territory in the Eastern Woodlands, the Delaware people traveled through western Pennsylvania, Ohio, Indiana, Illinois, Missouri, Arkansas and Texas before arriving at their current location in Oklahoma. Throughout this long journey, the Delaware people left evidence of their presence at innumerable village sites. Some of the utilitarian and cultural objects exchanged during many years of trade are now in museum collections. The Delaware kept records on a Wallum Ollum, or Red Score, which as a pictographic history indicated that the Delaware had been on the East Coast of America for 76 generations. The Wallum Ollum was considered to be lost. Marked and notched wood sticks believed to be recovered from the past were later transcribed and interpreted to preserve oral traditions of the Delaware.

The Lenape consisted of three subtribes — Minsi, Unami and Unalachtigo. Each subtribe had a totemic animal from which it claimed spiritual descent: the Turtle of the Unami, the Turkey of the Unalachtigo, and the Wolf of the Minsi. Ranking first, the Turtle clan was followed by the Turkey clan and the Wolf clan. The totemic animals were not recognized by their common name but by a symbolic expression. Ptuksit or Round Foot (the shape of its paws) referred to the Wolf, Pakoango or the crawler symbolized the Turtle, and Pullaeu or he does not chew (the bird’s manner of swallowing food) referred to the Turkey.

Delaware picture writing employed images of animals; these picture writings were painted on houses or inscribed on rocks to identify the respective subtribes. Unamis painted the complete animal while the Unalachtigos painted only one foot and the Minsis painted the extended foot of the wolf.

Through time, the Delaware have experienced many changes that have affected their identity as Delaware people, but they have all retained a love of and respect for their traditions of household and family.

Today, the Delaware Nation is located in Anadarko, Okla. Currently there are approximately 1,364 enrolled members.

Delaware Nation
PO Box 825
Anadarko, OK 73005
(405) 247-2448
(405) 247-9393 (FAX)

IOWA TRIBE OF KANSAS AND NEBRASKA

The Iowa Tribe was relocated to Kansas from Missouri under the provisions of the Indian Removal Act of 1837. Subsequent treaties in 1854 and 1861 further reduced the Iowa land holdings to the "Diminished Reserve." Today, the Iowa Reservation consists of 12,000 acres that are almost evenly divided between the states of Kansas and Nebraska. The reservation includes parts of Doniphan and Brown counties in Kansas and Richardson County in Nebraska.

The Iowa Tribe owns 2,707 acres within the reservation and has 2,880 enrolled members. The Iowa Tribe has a successful farming business with 1,077 acres planted in row crops. Portions of the remaining acres were held in CRP (Conservation Reserve Program) with the balance in pastures, woods and hay ground that supports the 150-cow/calf operation. Iowa Tribe owns and operates Casino White Cloud and Grandview Oil Service Station. The Iowa Tribe employs 186 people. Casino White Cloud is the largest employer on the reservation, employing 136 people.

As a sovereign nation, the Iowa Tribe has its own police and fire department, tribal court, health clinic, community health representatives, a Senior Citizen Center and meal site for seniors with a delivery program.

Annually, the Iowa Tribe sponsors the fourth of July "Chief White Cloud Rodeo," the "Demolition Derby," on the fourth Saturday in August, and the "Iowa Tribe Pow Wow" on the third weekend in September.

Social services are provided to both tribal members and other Native Americans residing

in the service area through Native American Family Services located in Hiawatha, Kan. At present, there are 500 enrolled members residing in the service area. Scholarships are available to tribal members upon graduation from high school in the amount of \$1,500. Last year, the tribe funded nine scholarships. The tribe also makes Adult and Higher Education Grants available for tribal members. A burial assistance fund provides \$2,000 to assist families with funeral and burial costs.

Other services offered to reservation residents include a sanitation service route plus 28 miles of paved roads and 14 miles of public water systems all built and maintained by the Iowa Tribe.

United Tribes of Kansas and SE Nebraska, a consortium of the Iowa and the Sac and Fox Nation of Missouri, administers a Summer Youth Work Program, a community program, as well as a Low Income Energy Assistance Program. The offices of the United Tribe are located on the Iowa Reservation Complex.

Iowa Tribe of Kansas and Nebraska
2340 330th St.
White Cloud, KS 66094
(785) 236-0090
(785) 595-5294 (FAX)

THE PLATTE PURCHASE

Between 1821 and 1836, the counties of Atchison, Nodaway, Holt, Andrew, Buchanan and Platte were not part of Missouri. The Iowa and Pottawatomi were moved into this territory in 1830 and were moved west into Kansas and Nebraska after the Platte Purchase in 1836.

KAW NATION OF OKLAHOMA

Formerly known as the Kanza (or Kansa), the Kaws are a federally recognized Native American Tribe officially known as the Kaw Nation of Oklahoma. Now numbering over 2,700 members, none of whom are full-bloods, the Kaw nation is headquartered in Kaw City, north-central Oklahoma. Government is according to a constitution adopted on Aug. 14, 1990, with a General Council of all enrolled tribal members aged 18 and over and an elected Executive Council consisting of a chairperson, vice-chairperson, secretary and additional members.

The name Kaw is derived from the word *aca*, wind people, and the Kanza are known as the people of the south wind. As the name was heard by non-Indian ears, it took on many variations, including versions with the barely voiced nasal “n” sound, to ultimately become “Kanza” and give its name to the state of Kansas, traditional homeland of the Kaw for several centuries. The most popular Kaw creation story recounts that the Kanza lived on a small, overpopulated island created before the rest of the earth. Compassionate mothers, desiring more room for their unborn children, asked Wacondah (the Great Spirit) for more living space. Beavers, muskrats and turtles enlarged the island from the floor of the great waters, and “the entire circle of the world was filled with life and beauty.”

It was this place of “life and beauty” that Lewis and Clark noted when they camped along “Independence Creek” on July 4, 1804, the site of what had probably been the largest of Kaw villages in the 18th century. The Kaws were part of the Dehegiha-Sioux division of the Hopewell cultures of the lower Ohio valley.

They lived together as one people with the Osages, Poncas, Omahas, Quapaws, Iowas and Otoes until some time prior to 1750. The search for better sources of game and pressure from the more powerful Algonquins prompted a westward migration to the mouth of the Ohio River. Here, the tribes separated and moved to establish their own territories. The Kaw were among the “upstream people,” continuing to the mouth of the Missouri near present-day St. Louis, up the Missouri to the mouth of the Osage River, and westward to the region around present-day Kansas City as well as the Kansas River valley. By the mid-18th century, they were the predominate tribe in most of present-day northern and eastern Kansas. Their territory included parts of what is today western Missouri and small portions of Iowa and Nebraska. Their semi-annual buffalo hunts took them as far west as present-day Colorado.

The Kaw were known as fierce warriors who maintained control of their territory against larger alien tribes. However, their status changed drastically with the western expansion following the Louisiana Purchase and the Lewis and Clark Expedition. The United States government forcibly transplanted nearly 100,000 members of eastern tribes onto lands claimed by the Kaw and Osage. Beginning in 1825, and continuing in 1846 and 1859, successive treaties shrunk acknowledged Kanza territory from 20,000,000 acres to 2,000,000 acres to 256,000 acres, and finally to less than 80,000 acres southeast of Council Grove, Kan. Government promises of compensation for lost timber, water access and hunting territory were fulfilled partially or not at all. Tribal numbers were decimated by the white man’s diseases of smallpox and cholera, and by the struggle to

survive in an unnatural subsistence agricultural setting imposed by Indian agents and missionaries. Even in the Council Grove area, white settlers laid illegal claims in the very heart of the Kaw reservation.

In 1872, despite protests of Chief Allegawaho and most of his people, the U.S. government forcibly moved the Kanza to a 100,137-acre site in northern Kay County, Oklahoma, for which they were forced to pay the Osages from the sale of their Kansas lands.

The Kaw Allotment Act of July 1, 1902, completed the destruction of tribal identity. Each of the 249 enrolled members was apportioned approximately 400 acres of land under government trusteeship, despite the objections of a minority of full-bloods to this fractionalization of tribal lands. The small amount of land reserved for a school, Council House and a cemetery also disappeared in the mid-1960s when the U.S. Army Corps of Engineers condemned the land for the construction of the Kaw Lake reservoir on the Arkansas River just northeast of Ponca City, Okla. After much negotiation with federal and local officials, the cemetery was relocated to a 15-acre tract in Newkirk, Okla. The Council House, now on the National Register of Historic Places, was disassembled stone by stone and reassembled on the site of the Kaw Nation's current powwow grounds on Washunga Bay. The tract was finally enlarged by Congressional action to include approximately 135 acres.

Today, Kaw Nation government functions and business enterprises are found throughout Kay County, Oklahoma. Tribal economic activities include the Kaw Nation Casino near Newkirk, the Braman Properties/Oklahoma Travel Plaza at the intersection of Interstate 35 and Oklahoma State Highway 177, and discount

tobacco shops in Ponca City, Newkirk and Braman. The Kaw Nation also has developed and oversees the White Plume Housing Project, the Kanza Health Clinic and Wellness Center, a daycare center, a gymnasium and multipurpose center, and several facilities dedicated to social and educational programs for the benefit of tribal members. The Kanza Museum is open to the public at the tribal headquarters in Kaw City. Emergency assistance, social service programs, and academic scholarships are available to tribal members. In 1992, the authority of the Kaw Nation Tribal District and Supreme Courts was established.

In 2000, the Kaw Nation purchased more than 150 acres on the site of their last village in Kansas, southeast of Council Grove. That site has been placed on the National Register of Historic Places. The remains of the structures on the site are being preserved, and the area is being developed with walking trails, viewpoints, and an eventual visitor center to tell the story of the Kanza, the tragedy of their past and their hope for the present and future. Work proceeds in Oklahoma to preserve and disseminate the language and culture that was almost lost through U.S. government policies of allocation and assimilation.

Primary sources: Dr. William E. Unrau. The Kaw Nation

Kaw Nation of Oklahoma
Drawer 50
Kaw City, OK 74641
(580) 269-2552
(580) 269-2301 (FAX)
www.kawnation.com

KICKAPOO TRIBE IN KANSAS

Before contact with Europeans, the Kickapoo lived in northwest Ohio and southern Michigan in the area between Lake Erie and Lake Michigan. Beginning in the 1640s, the Algonquin tribes in this region came under attack from the east, first by the Ottawa and Iroquoian-speaking Neutrals, and then the Iroquois. By 1658, the Kickapoo had been forced west into southwest Wisconsin. In about 1700, they began to move south into northern Illinois and by 1770 had established themselves in central Illinois (near Peoria) extending southwest into the Wabash Valley on the western border of Indiana.

After wars with the Americans and settlement of the Ohio Valley, they signed treaties during 1819 ceding their remaining land east of the Mississippi River and relocated to southern Missouri (1819-1924). Initially, most moved to the lands assigned them, but many remained in central Illinois and refused to leave until they were forcibly removed by the military in 1834. Fewer than half actually stayed on their Missouri Reserve. Several bands wandered south and west until the Kickapoo were spread across Oklahoma and Texas all the way to the Mexican border (and beyond). In 1832, the Missouri Kickapoo exchanged their reserve for lands in northeast Kansas. After the move, factions developed, and in 1852, a large group left and moved to Chihuahua in northern Mexico. Apparently, there were Kickapoo already living there by this time. These Mexican Kickapoo were joined by others between 1857 and 1863. Few remained in Kansas. Between 1873 and 1878, approximately half of the Mexican Kickapoo returned to the United States and were sent to Oklahoma. Currently, there are three federally recognized Kickapoo Tribes: the

Kickapoo Tribe in Kansas; the Kickapoo of Oklahoma; and the Kickapoo Traditional Tribe of Texas.

Originally their population was about 4,000, but by 1660 almost all Great Lakes Algonquin were living as refugees in mixed villages in Wisconsin. Inter-marriage and mixed populations made accurate counts impossible. The French estimated there were 2,000 Kickapoo in 1684, but by 1759, had increased this to 3,000. Later counts were equally suspect. By 1817, the Kickapoo had absorbed the Mascouten, and the American estimate was 2,000. This seems to have been the last time the Kickapoo stood still long enough to be counted. A federal Indian agent during 1825 gave 2,200 as a count, but he admitted only 600 of them were actually on the Missouri Reserve; 200 were still in Illinois, and at least 1,400 others were scattered somewhere between Missouri and Mexico. In 1852, there were 600 living in Kansas, but 300 left for Mexico soon afterwards, followed by another 100 more in 1862. About 800 Kickapoo returned from Mexico (1873-1878) and were sent to Oklahoma. Oklahoma and Mexico Kickapoo have routinely traveled back and forth ever since, so the 1910 census listed 211 in Kansas, 135 in Oklahoma, and an estimated 400 in Mexico. Current figures give over 3,500 Kickapoo in the United States divided between approximately 1,500 in Kansas and approximately 2,000 in Oklahoma. In addition, there are about 700 members of Kickapoo Traditional Tribe, of Texas, who live in both Texas and Mexico.

Of the Algonquin Southern Great Lakes (Wakashan) speakers, the Kickapoo dialect is

most closely related to Fox, Sauk, Mascouten and Shawnee. The name comes from the Algonquin word Kiwegapawa “he stands about” or “he moves about.” Other names were: Hecahpo (Otoe), Higabu (Omaha-Ponca), Ikadu (Osage), Kicapoux or Quicapou (French), Shakekahquah (Wichita), Shigapo or Shikapu (Kiowa-Apache), Sikapu (Comanche) and Tekapu (Huron).

In a tradition shared by both tribes, Kickapoo and Shawnee believe they were once part of the same tribe, which divided following an argument over a bear paw. The Kickapoo language is virtually identical to Shawnee, and culturally the two were very similar except for some southern cultural traits that the Shawnee had absorbed during the years they had lived in the southeastern United States. Typical of other Great Lakes Algonquin, both lived in fixed villages of mid-sized longhouses during summer. After the harvest and a communal buffalo hunt in the fall, the Kickapoo separated to winter hunting camps. The Kickapoo were skilled farmers and used hunting and gathering to supplement their basic diet of corn, squash and beans. Many Indian agents in the 1800s were startled at just how well the Kickapoo could farm, but modern Americans would probably be just as surprised to learn how important buffalo hunting was to the Kickapoo people in Illinois during the 1700s. Before most of the other tribes in the area, the Kickapoo were using horses to hunt buffalo on the prairies of northern Illinois — a skill that allowed their rapid adaptation to the lifestyle of the Great Plains after removal. Like the Shawnee, the Kickapoo were organized into patrilineal clans with descent traced through the father, but brothers and sisters of the mother had special responsibilities in raising the children. The Kickapoo were a very serious and tradi-

tional native people. Until 1819, they lived in Illinois and Wisconsin and played an important role in the history of the Great Lakes and Ohio Valley, but during the 1870s, they were suddenly in Northern Mexico and fighting American cavalry in Texas. Other groups were scattered across the Great Plains from Kansas to the foot of the Rocky Mountains. This is not surprising to those familiar with them. The most distinctive characteristic of the Kickapoo was their stubborn resistance to acculturation, and it is difficult to think of any other tribe that has gone to such lengths to avoid this. Years after the eastern tribes with famous names had given up the fight, the Kickapoo were still in the midst of the struggle to preserve Native America.

(Source of this tribal history: History of the Tribes Conference Packet distributed at the Kansas Four Tribes Bar Bench Conference, January 27, 2000, Golden Eagle Casino)

Kickapoo Tribe in Kansas
PO Box 271
Horton, KS 64439
(785) 486-2131
(785) 486-2801 (FAX)

KICKAPOO ENCOUNTERS

The first encounters with Indians on the Lewis and Clark Expedition were with the Kickapoo. On May 17, 1804, while in St. Charles, several Kickapoos visited William Clark. Five days later, after the expedition had moved 21 miles up the Missouri, a small band of Kickapoos visited their camp bringing four deer as a gift. This was the first of many instances of Native Americans aiding the Lewis and Clark Expedition with valuable intelligence and gifts of food.

OSAGE NATION OF OKLAHOMA

THE OSAGE HOMELAND

The Wazhazhe, or Osage Nation, has occupied the region between the Missouri and Arkansas rivers from the Mississippi to the Great Plains since time immemorial. This great Osage homeland included most of the area in the modern states of Missouri, Kansas, Oklahoma and Arkansas.

The Osage homelands that once encompassed a large four-state area were reduced to the present reservation in Osage County, Oklahoma, between the years of 1808 and 1872. The Osage began the first of the major land cessions in the Treaty of 1808, which relinquished control of most of Missouri and the northern half of Arkansas. In 1818, the Osage again entered into a treaty to cede a triangular parcel of land in northwest Arkansas and eastern Oklahoma. The tribe ceded the last of the Missouri homelands and central Kansas in the Treaty of 1825 and moved to the remaining homeland in southern Kansas.

The Osage ceded over 80 million acres of land to the United States of America in the various treaties and agreements made through 1868. In return, the tribe has only received compensation of \$166,300 in cash, annuities, livestock, horses, farming equipment and merchandise.

The Osage Reservation in Kansas after 1825 was an area 50 miles wide and 125 miles long along the southern boundary of modern Kansas. This reservation was reduced further by minor cessions in 1868 that removed a portion from the eastern reservation and a strip of land along the northern border of the reservation. During this period, the tribe settled in the eastern portion of the reservation and used the

western lands for hunting. The tribe entered into a substantial development of tribal towns in the Kansas Reservation. Missions were established and flourished during this period, most notably in the St. Paul area.

For over a millennium, modern Kansas was part of the homeland of the Osage Tribe. The last move made by the Osage Tribe to its present reservation location in Osage County, Oklahoma, fulfilled an ancient prophecy. The tribe found a new prosperity that opened a new chapter in its long and illustrious history.

Many place names throughout the area are Osage names or references to the tribe. The name of the state is derived from the Osage word for the Kanza tribe, a splinter group of the Greater Osage speaking people. Topeka, Chetopa and Neosho are a few of the prominent place names remaining today. Obviously, Osage City and Osage County, Kansas, are derived from the tribe's history in Kansas.

The last area still occupied by the Osage Tribe in 1868 was Kansas, but this too was dissolved in the cessions made in 1868. This dissolution of the Osage Reservation in Kansas was a part of the general American policy of removal of tribes to the Indian Territory. The Osage Tribe was forced to sell their Kansas Reservation and buy their new reservation in the Cherokee Outlet.

The legacy of the Tribe in Kansas is thus mixed. After the Tribe moved in 1871-1872, several tribal members attempted to remain in the old homeland. These tribal members were brutalized by the immigrant Americans and eventually moved to be with the Tribe in its new reservation.

MODERN OSAGES

The Osage Nation is a federally recognized Indian nation and occupies the Osage Reservation in north-central Oklahoma. The Osage Nation consists of approximately 18,000 Osage citizens with an estimated 4,000 residing on the reservation. The Bureau of Indian Affairs estimates, according to its labor force report, that there are an additional 6,500 other Indians residing on the reservation. The Indian Health Service estimates that the HIS Pawhuska Health Center provides ambulatory care for 10,000 Indians.

The reservation contains 1,469,240 acres or 2,296 square miles. The Osage Nation in 1870 purchased the reservation and is the only federally recognized reservation remaining in Oklahoma. The capital of the Osage Nation is in Pawhuska, Okla. The principal reservation communities of the Osage Nation are at Hominy, Fairfax, Pawhuska and Skiatook.

Congress allotted the reservation in 1906 with all surface land being divided among 2,220 enrolled Osages. The Osages retained the subsurface of the reservation as tribal-owned and is what has become known as the Osage Mineral Trust. The Mineral Trust became a source of wealth upon the discovery of oil and gas on the reservation.

The modern Osage life is focused upon the principal traditional cultural activity of the E-lon-shka dance, which is held each June in each of the three districts of the tribe: Hominy, Gray Horse and Pawhuska. The Osage language is virtually extinct, but various community efforts are being made to revitalize the language.

The present-day government has brought the Nation into the 21st century. It is now prepared

to meet the needs of the Osage people. One of the foundational issues that the Osage tribal government is moving toward is the establishment of a sustaining tribal economy capable of supporting the growing Osage population on the reservation.

Osage Nation of Oklahoma
PO Box 779
Pawhuska, OK 74056
(918) 287-5432
www.osagetribe.com

OSAGE VILLAGE STATE HISTORIC SITE

This village site, located in southwest Missouri, was the place where the Osage were living when they were first encountered by early explorers. This village site is the earliest of the Osage sites in the area, dating from about 1650. It was here that Charles Claude du Tisne met the Osage and left a written account of his visit in 1719. In July or early August 1719, he left Kaskaskia in an attempt to reach the Osage. He reached the Big Osage village, located "on an eminence about one and one-half leagues from the Osage River." Du Tisne said the village consisted of 100 lodges and 200 warriors. The Little Osage had already moved to the Missouri River near the village of the Missouri Indians by this time. Osage Village State Historic Site was occupied by the Big Osage and visited by numerous explorers until they moved from there about 1775.

Today, the historic site is administered by the Missouri Department of Natural Resources.

OTOE-MISSOURIA TRIBE

Traditional oral sources describe the Chiwere people known as the Iowa, Missouriia, Otoe and Winnebago as inhabiting the area to the north of the Great Lakes. They moved south and the Iowa located mostly in what is now the state of Iowa, while the Missouriia and Otoe chose the area where the Grand River entered the Missouri River. Over time, the Otoe occupied sites on the Iowa River, and the Blue Earth and Platte Rivers of what is now the state of Nebraska.

By the 1670s, Missouriia villages were established on land that is now in Van Meter State Park in Saline County. In 1673, Louis Joliet and Father Jacques Marquette descended the Mississippi River from the French-claimed area around the Great Lakes. In June, they stopped at the mouth of what would later be named the Missouri River. Marquette wrote in his journal that the trees and debris in the waters “rushed from the mouth of the Pekitanouri River with such force that we could not pass without grave danger. The agitation was such that the water was all muddy and could never be clean. Pekitanoui is a river which comes, quite far away, from the northwest to discharge itself in the Mississippi. Many Indian villages are placed along this river.” They stopped at an Illinois Indian village and recorded information about tribes on the Missouri River. They wrote the term “Oumessourit” in their journal, which was the Illinois expression meaning “people of the dugout canoes” and their name for the Missouri Indians. The Missouriia used the term “Niutachi,” or “People of the River Mouth” when referring to themselves.

Marquette and Joliet claimed the entire area drained by the Mississippi River for France.

The Missouriia, being the first tribe encountered on the river, were affected quite early by encounters and exchanges with Europeans. It is not known how numerous the Missouriia were before contact with the Europeans. The first estimate of their population dates from 1702. Iberville — governor of the territory claimed by France — estimated their number at 200 families, perhaps 1,500 individuals.

The French goal to expand trade up the Missouri River was accomplished by traders from the French Illinois country. The Missouriia Indians embraced the opportunity for trade and were persuaded by Etienne de Bourgmont to have a fortified trading post constructed near their village. Although Fort Orleans was built in 1723, the actual site has never been verified. It was built on the north bank of the Missouri River “opposite” the Missouriia Indian village. In 1724, Bourgmont was ready to extend French influence, expand trade and form alliances with the Indians of the area. Efforts at first met with mixed success, but in October 1724, Bourgmont held a meeting with the Missouriias, Kaw, Otoes, Iowas and Pawnees and encouraged them to trade only with the French and agree to peaceful relations among themselves.

In 1725, when Bourgmont returned to France, he was accompanied by chiefs of the Illinois, Missouriia, Osage and Otoe and the daughter of a chief of the Missouriia. She was known as Francoise of the Missouriia Nation.

Bourgmont decided to remain in France and French authorities ordered Fort Orleans to be abandoned. With the withdrawal of the French garrison near their village, the Missouri were unable to defend themselves from attacks by the Sac and Fox tribes. The Missouri attempted to achieve a measure of safety from these attacks by moving their village upriver to be closer to a Little Osage village site.

In 1777, Chevalier de Kerlerc estimated the Missouri population at 150 warriors and about 600 individuals. By the time of the Lewis and Clark Expedition in 1804, most of the surviving Missouri moved to live with the Otoe in Nebraska while others went to live with the Osage and Kaw. Lewis estimated the Missouri population to be about 300 individuals who: "...are the remnants of the most numerous nation inhabiting the Missouri when first known to the French...Repeated attacks of the smallpox, together with the Saukees [Sac in 1730] and the Rewars [Fox], have reduced them to their present state of dependence on the Otoes, with whom they reside, as well in their villages as on their hunting excursion...These people are the real proprietors of an extensive and fertile country, lying on the Missouri, above their ancient village, and as low as the mouth of the Osage River, and hence to the Mississippi."

In 1829, there was only a remnant of 80 surviving; in 1882, there were only 40. The last full blood Missouri is reported to have died about 1908. From 1829 to the present, the history of the Missouri is found in the telling of their shared experience with the Otoe since intermarriage had led to the forming of one tribe.

Today, a tribal council governs about 1,500 Otoe-Missouria in the Red Rock area of Oklahoma by a constitution dating from 1984. The educational system offers instructions in the study of their native language, which is based on a Chiwere grammar publication.

Otoe-Missouria Tribe
8151 Highway 77
Red Rock, OK 74651
(580) 723-4466
(580) 723-4273 (FAX)

FORT ORLEANS

Built in 1723 across from the Missouri Indian village by Etienne Veniard de Bourmond, Fort Orleans was the first fort constructed on the Missouri River. The fort was built to control the river (and the fur trade) for the French. It appears that the Missouri Indians were still living at the Utz site located in present-day Van Meter State Park at the time the fort was constructed. The location of Fort Orleans has never been discovered and was probably washed away by the meanderings of the Missouri River. The fort was short-lived and was abandoned in 1728. Fort Orleans continued to appear on maps long after it was abandoned and appeared on the map drawn by William Clark in 1804 and other maps drawn after the completion of the Lewis and Clark Expedition.

PEORIA TRIBE OF INDIANS OF OKLAHOMA

The Peoria Tribe of Indians of Oklahoma is a confederation of Kaskaskia, Peoria, Piankeshaw and Wea Indians united into a single tribe in 1854. The tribes that constitute the Confederated Peorias, as they then were called, originated in the lands bordering the Great Lakes and drained by the mighty Mississippi. They are Illinois or Illinois Indians, descendants of those who created the great mound civilizations in the central United States 2,000 to 3,000 years ago.

Forced from their ancestral lands in Illinois, Michigan, Ohio and Missouri, the Peorias were relocated first in Missouri, then in Kansas and, finally, in northeastern Oklahoma. There, in Miami, Ottawa County, Oklahoma is their tribal headquarters.

The Peoria Tribe of Indians of Oklahoma is a federally recognized sovereign Indian tribe, functioning under the constitution and bylaws approved by the Secretary of the U.S. Department of the Interior on Aug. 13, 1997. Under Article VIII, Section 1 of the Peoria Constitution, the Peoria Tribal Business Committee is empowered to research and pursue economic and business development opportunities for the Tribe.

The increased pressure from white settlers in the 1840s and 1850s in Kansas brought cooperation among the Peoria, Kaskaskia, Piankashaw and Wea Tribes to protect these holdings. By the Treaty of May 30, 1854, 10 Stat, 1082, the United States recognized the cooperation and consented to their formal union as the Confederated Peoria. In addition

to this recognition, the treaty also provided for the disposition of the lands of the constituent tribes set aside by the treaties of the 1830s. Ten sections were to be held in common by the new Confederation. Each tribal member received an allotment of 160 acres and the remaining or "surplus" land was to be sold to settlers and the proceeds to be used by the tribes.

The Civil War caused considerable turmoil among all the people of Kansas, especially the Indians. After the war, most members of the Confederation agreed to remove to the Indian Territory under the provision of the so-called Omnibus Treaty of Feb. 23, 1867. 15 Stat. 513. Some of the members elected at this time to remain in Kansas, separate from the Confederated Tribes, and become citizens of the United States.

The lands of the Confederation members in the Indian Territory were subject to the provisions of the General Allotment Act of 1887. The allotment of all the tribal land was made by 1893, and by 1915, the tribe had no tribal lands or any lands in restricted status. Under the provisions of the Oklahoma Indian Welfare Act of 1936, 49 Stat. 1967, the tribes adopted a constitution and bylaws, which were ratified on Oct. 10, 1939, and they became known as the Peoria Tribe of Indians of Oklahoma.

As a result of the "Termination Policy" of the Federated Government in the 1950s, the Federal Trust relationship over the affairs of the Peoria Tribe of Indians of Oklahoma and

its members, except for claims then pending before the Indian Claims Commission and Court of Claims, was ended on Aug. 2, 1959, pursuant to the provisions of the Act of Aug. 2, 1956, 709 Stat, 937. Also, federal services were no longer provided to the individual members of the tribe. More recently, however, the Peoria Tribe of Indians of Oklahoma was reinstated as a federally recognized tribe by the Act of May 15, 1978, 92 Stat, 246.

Peoria Tribe of Indians of Oklahoma
PO Box 1527
Miami, OK 74355
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(918) 540-2538

ILINIWEK VILLAGE STATE HISTORIC SITE

Located in northeast Missouri, this village site was the location where the Peoria were first encountered by explorers. The Peoria (one of the subtribes of the Illinois or Iliniwek Indians) were relative newcomers to the area, and the site was first occupied about 1640. It was here that the Father Jacques Marquette and Louis Jolliet expedition of 1673 met the first group of Indians they encountered on the Mississippi River - the Illinois.

Groups of the Illinois controlled most of the Mississippi River from the Sioux in the north in Minnesota to the Quapaw on the Arkansas River in the south. Marquette left a lengthy description of the village and the Illinois in general in his account. Marquette indicated that there were 300 lodges and about 8,000 people in the village. Marquette says the village was called Peoria. It seems that the names of many Indian groups in the Midwest were Illinois (Central Algonkian) words recorded during the Marquette and Jolliet expedition and not the words the tribes called themselves. The words for Missouri, Osage, Omaha, Oto, and Pawnee appear on Marquette's map and were probably obtained from the Illinois.

The Peoria did not continue to live at this village site for many more years. They began to move to the village at Starved Rock in Illinois in 1677 but moved back in 1680. After Fort St. Louis was constructed at Starved Rock in 1682-1683, the Peoria moved there and abandoned Iliniwek Village in 1683. The Marquette and Jolliet expedition in 1673 and possibly Henri de Tonti in 1682 were likely the only Europeans to visit the site when it was occupied.

Today, Iliniwek Village State Historic Site is administered by the Missouri Department of Natural Resources.

QUAPAW TRIBE OF OKLAHOMA

Several hundred years ago, the Quapaw were a division of a larger group known as the Dhegiha Sioux. They split into the tribes known today as the Quapaw, Osage, Ponca, Kansa, and Omaha when they left the Ohio Valley. The Quapaw moved down the Mississippi River into Arkansas, displacing the Tunica and the Illinois. This is the origin of the word “Ugaxpa,” as the Quapaw were known to other tribes, which means (roughly) “the downstream people.” The downstream people settled in the area where the Arkansas River met the Mississippi, where the meandering of the two massive rivers had deposited nutrient-rich soil conducive to farming. They settled into four villages at the mouth of the Arkansas River. This is where the Quapaw stayed until they were pushed out by Euro-Americans several hundred years later.

EARLY EUROPEAN CONTACT

Like many other Native Tribes, the Quapaw experienced a severe population reduction due to European diseases. The Native Tribes were susceptible to many types of diseases because they had never been exposed to them (therefore had never built a resistance to them). Also, they were all genetically very similar and had similar immune systems. So, when the diseases hit, the Natives were highly affected by them. Some estimates say that there was a 95 percent drop in population all over the continent. In other words, for every 100 Native Americans, only 5 percent survived. In the late 1600s, the Quapaw were estimated to have a population greater than 5,000. Over a period of 80 years, their population dropped to 700 due to a smallpox epidemic in 1699. Sadly, because of this massive population drop, much of early Quapaw history and lore, which was passed on

orally, died with its storytellers. Even today, the Quapaw tribe doesn’t have as many members as it did in the early 1600s. By 1720, the Quapaw had abandoned one of their villages because there simply were not enough people to maintain all four of their original villages.

The French were the first Europeans to contact the Quapaw. They had colonies in the north-eastern part of North America and were interested in finding a trade route to the Pacific Ocean. Two Frenchmen, Jaquis Marquette and Louis Joliet, followed the Mississippi River in 1673, hoping that it might lead to the Pacific Ocean. They stopped at a Quapaw village, where they learned that the Mississippi flowed into the Gulf of Mexico. They returned home after spending some time with the hospitable Quapaw.

In 1682, Robert De La Salle and Henri De Tonti were the next Frenchmen to contact the Quapaw. When they arrived at a Quapaw town, they spoke Illinois (an Algonkian language, the same language family spoken by tribes near French colonies in the northeast) to an Illinois captive and asked who the people in the town were. The captive responded in Algonkian that these people were the “Akansa.” This was the origin of the name of the state of Arkansas.

La Salle, interested in having an ally in an area he felt might become important in the struggle for dominance of this continent, established relations with the Quapaw. The Quapaw were happy to become allies with a powerful colonizing nation who could supply them with weapons. The Quapaw were faithful to their French allies in the tumultuous century that

followed, when the major European powers were vying for control of the continent. The European powers often used their Native allies to attack both their enemies and tribes allied with them. This struggle ended with an English victory over the French in the Seven Years' War (also known as the French-Indian War), when France ceded all land east of the Mississippi to the Spanish (1762). For intents and purposes, the French, whom the Quapaw had faithfully aided, were no longer a presence in the Americas.

SPANISH RULE

The time of Spanish rule was marked by Spanish and English competition for the allegiance of the Quapaw. While withdrawing, the French warned the Quapaw not to attack the English. The British recognized, as had the French, that the Quapaw would be valuable allies. They tried to win the Quapaw over with gifts and high-quality trade goods. As for the Quapaw, they were at first hesitant to deal with the British. For many years their allies, the French, had told them bad things about the English. Also, their bitter enemies, the Chickasaw, were allied with the British. Despite these differences, the Quapaw favored the English over Spanish because the English had cheap high-quality trade goods.

No longer encouraged by the French to make war on tribes allied with the British, the Quapaw ended their long rivalry with the Chickasaw in 1784. This treaty started a welcome period of peace between the Quapaw and their neighbors.

In 1801, the area the Quapaw lived in returned to French ownership, due to Napoleon, who had conquered most of Europe at the time. Napoleon wanted to build a North American Empire but, two years later, in 1803, recog-

nized the futility of his dream and sold the Louisiana Territory to the United States of America. The Louisiana Purchase occurred when Thomas Jefferson was president.

AMERICAN RULE

When the Louisiana Purchase occurred in 1803, the United States came into control of the Quapaw and their territory. When Jefferson purchased the Louisiana Territory, he planned to use the area as a place to send all of the eastern tribes. This meant that tribes already there had to be moved farther west. This desire to provide a homeland for eastern tribes like the Cherokee and Choctaw, along with the fact that the Quapaw tribal population had dramatically declined due to disease, prompted the government in 1818 to obtain from the Quapaw a cession of land encompassing all of what is now southern Arkansas, Oklahoma, and part of Louisiana — a 30,000,000-acre tract. The only tract of land that remained was a small parcel situated on the south side of the Arkansas River between Little Rock and Arkansas Post, but the Quapaw lost half of this either by design or through error in the transcription of the treaty for the United States Congress. Instead of preserving the Quapaw reservation, white residents saw the remaining domain essential for development if the territory were to prosper and attain statehood. Land speculators and squatters petitioned the government to remove the Quapaw. In September 1823, Robert Crittenden echoed the sentiments of the people to get rid of the Quapaw once and for all. They were, he said, "a poor, indolent, miserable remnant of a nation, insignificant and inconsiderable." In 1824, acting Governor Crittenden forced the Quapaw to yield what little of their lands remained. This treaty terminated all Quapaw claims to Arkansas. The Quapaw, now numbering less than 500, were removed from their native

homeland to the Red River in northwestern Louisiana and were forced to join the Caddo.

The sojourn with the Caddo was disastrous for the Quapaw. They had left their home in the winter of 1825, and their journey could be remembered as the Quapaw "Trail of Tears." They were not welcomed upon arrival at the Caddo reservation. The Caddo were not prepared to accept these Arkansas refugees, and the land they gave to the Quapaw was poor. Three times in two years, the Red River flooded, destroying the Quapaw's crops. Starvation

was rampant. Weak with hunger, women and children died in the fields trying to tend what was left of the crops. Over the next six years, those that survived the ordeal struggled back into Arkansas. Back on their native soil, they tried to take up residence, only to be reminded that they had legally signed away all their lands.

Quapaw Tribe of Oklahoma
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Quapaw, OK 74363
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MAJOR INDIAN REMOVAL TREATIES IN MISSOURI

The Louisiana Purchase is justifiably regarded as one of the largest acquisitions of land in world history. The Louisiana Purchase did not technically transfer title to Indian lands to the United States. Rather, under a principle of international law known as the "Doctrine of Discovery," European nations that had "discovered" non-European lands became the sole government entitled to buy lands from the native inhabitants. Following the Lewis and Clark Expedition, treaty making began with the Indian nations. As a result of these treaties, 81,282 Indians were removed from the eastern United States into reservations carved out of the Louisiana Purchase while thousands of Indians were moved out of Missouri further west. The following are some of the most significant treaties that affected present-day Missouri.

1804 Treaty with Sac-Fox: Territorial Governor William Henry Harrison arranged for a delegation of Sac-Fox to sign a treaty that arranged for tribal lands in Illinois, Wisconsin, and Missouri to be ceded to the United States. Resentment to this treaty led to the Black Hawk War of 1832.

1808-1809 Treaty with the Osage: William Clark negotiated this treaty with the Osage at Fort Osage. In exchange for a small annuity, a mill and blacksmith shop, and \$1,400 of merchandise, the Osage surrendered 50,000 square miles of prime hunting grounds in Missouri. Only a narrow strip of land in the southwestern section of the state remained.

1815-1816 Sac-Fox Treaty: Although this was ostensibly a peace treaty signed by Black Hawk at William Clark's house, it was also a confirmation of the treaty of 1804 that deprived the Sac-Fox of their tribal lands along the Mississippi River.

1825 Treaty with the Osage: The Osage ceded their last remaining lands in Missouri.

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SAC AND FOX NATION OF MISSOURI IN KANSAS AND NEBRASKA

Despite the many hardships the Sac and Fox Nation has faced over the years, including the loss of much land and many people, the Nation is viable and its people are proud of their ancestors and heritage.

The Sac and Fox Nation of Missouri people and their ancestors have been historically located in parts of Canada, Michigan, Wisconsin, Illinois, Iowa, Missouri, Kansas and Nebraska. The Sac and Fox of Missouri finally settled in the northeast corner of Kansas. There are two other bands: one residing in Oklahoma, which is the Sac and Fox Nation of Oklahoma, and the other in Iowa, which is the Sac and Fox Tribe of Mississippi in Iowa.

In the year 1836, the Missouri Sauk (Sac) ceded by treaty their lands in the triangle-shaped region of northwest Missouri for a small reservation in Kansas. The 1836 Platte Purchase left the Missouri Sauk (Sac) with no choice but to move once again to a new area. By the late 1850s, the Sacs were forced to adjust to new conditions and a different way of life. They had up until then refused to adopt white ways.

The Missouri Sac and Fox spoke the Algonquian dialect and were culturally related to the Kickapoo and Potawatomi. The Sac and Fox lived in bark houses in small villages. Sac social organization consisted of clans — the Bear, Sturgeon, Swan, Thunder and Wolf. The Sac and Foxes have been portrayed throughout history as being independent and unwilling to change their customs.

In 1837, the Sac emigrated to their new reservation in Kansas and Nebraska where they were joined by kinfolk of both bands that had moved into the region earlier to hunt and plant crops. The Sac welcomed the reunion with their people.

Nesourquoit, Sac warrior of the Bear clan, was adamant that his people would not give up their customs and way of life. He would fight hard for his people, but in the end accepted conditions that he had fought so long and hard.

Nesourquoit's village was located at Walnut Grove on the Wolf River three miles northeast of Severance, Kan. He resented white interference in tribal affairs and did not listen to white efforts to make him leave his land.

By the 1830s, Christian missionaries had come to show the Indians the way of Jesus. Sac and Fox customs have been taught from father to son. Nesourquoit threatened to throw the Presbyterian missionaries off the reservation. Nesourquoit was the main spokesman for approximately 650 Sacs who would not accept any of the teachings of the missionaries.

Nesourquoit fought the ever-increasing threat of alcohol and endeavored to keep whiskey traders off the reservation. He was an example because he himself did not drink.

By the 1850s, the government's policy was to sell part of the land and to create farms for each Sac and Fox family. Nesourquoit insisted that his people had no intention of selling their reservation. Nesourquoit said, "Where shall we

go? We know the whole country...and we know not any fit for us to live upon." Despite all of his concerns for the land, they agreed to sell half of their lands in order to keep the rest.

Nesourquoit, along with other Sac leaders who had signed the treaty, now refused to abide by its terms and would not move his people to the smaller parcel of the reservation. Nesourquoit encouraged the Sac to live together in one large village, which would make a more united front against the government. Since Nesourquoit and his people would still not move, the annuities were withheld until they complied with the treaty. When the annuities were withheld, the Sac and Fox people used their independent spirit and resourcefulness to survive.

Other noted people of the Sac and Fox include Black Hawk and Keokuk. Black Hawk led his people into the Black Hawk War in 1832. This was the last Indian war east of the Mississippi.

There was another Sac leader that needs to be recognized because he always seemed to place the welfare of his people above his own personal interests. This man was Mokohoko, who had spoken on behalf of the Missouri Sacs before the commissioner of Indian affairs. Mokohoko was a member of the Sturgeon clan. When Keokuk's son, Moses Keokuk, moved the Mississippi bands to the Indian Territory in 1869, Mokohoko refused to surrender their lands, saying that leaving Kansas "would be like putting our heads in the mouth(s) of the great Bear's to be eaten off."

After two years of resisting the government, the Sac and Fox people finally gave in and moved to what was left of the Kansas reservation in November 1856. They soon regretted the decision. They were not satisfied with the new

location and the annuities that the government promised were not being paid.

Although these peaceful people eventually surrendered most of their land, they still made a living. By the time individual allotments were made in 1887, many of the more traditional tribe members had moved to Oklahoma.

The Sac and Fox Nation of Missouri today has 440 Tribal members. These Tribal members reside all over the United States. They are kept informed of Tribal issues and programs by a newsletter that is printed every three months.

Federal dollars and a percentage of the profits of the casino fund educational, social, health and environmental programs.

The Nation currently has 1,446 acres of land primarily used for farming. The Sac and Fox Casino on Highway 75 uses some of this land base.

The Tribal Council consisting of five Tribal members governs the Sac and Fox Nation of Missouri. The General Council elects the Tribal Council. The General Council consists of all the members of the Nation who are 18 and older. The Nation is governed by a constitution. Enrollment procedures of the Sac and Fox Nation of Missouri are based on the constitution.

A Tribal Museum was opened in April of 1996. The museum presents artifacts of Tribal members and other Native Americans. A research center was recently started within the museum; current resource material consists of microfilm, history papers and photos.

SAC AND FOX NATION MIGRATION ROUTES

1635-1730: Sac and Mesquakie/Fox are separate tribes found in St. Lawrence Seaway area in eastern Canada and Great Lakes region in North America. They are known to have migrated to Saginaw Bay in lower Michigan and then further west near Green Bay, Wis.

1804-1810: Sac and Fox band under Quashquame's leadership leaves parent tribe and establishes village near Fort Madison, Iowa.

1811-1816: Quashquame's Sac and Fox band are found on Missouri River near the Osage River at a place called Pierced Rock. The Tribe becomes officially named Sac and Fox of the Missouri Tribe in 1815 by U.S. Government.

1817-1824: Sac and Fox of the Missouri migrate across what is now the state of Missouri along the Missouri River and settle in Platte Purchase in northwest Missouri.

1825-1836: Sac and Fox of the Missouri located in Platte Purchase region that now comprises Atchison, Buchanan, Andrew, Nodaway, Holt and Platte Counties. The Tribe leaves the area by force in 1836.

1825-1836: Mesquakit/Fox and Sac locate to Rock Island, Ill., on confluence of Rock and Mississippi rivers

1837-present: Sac and Fox of the Missouri locate on reservation in what is today southeast Nebraska and northeast Kansas.

Sac and Fox Nation of Missouri in Kansas and Nebraska
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Reserve, KS 66434
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Compiled by Deanne Bahr, Museum Director

PORTAGE DES SIOUX TREATY

William Clark was considered a friend of the Indians yet he signed treaties that extinguished their claim to nearly half a billion acres of tribal lands and forced the relocation of tens of thousands of Indians. The most significant of these treaties took place at Portage des Sioux in the summer of 1815 and its objective was not dispossession but peace. Clark persuaded 13 tribes to sign treaties guaranteeing "perpetual peace." Clark, in return, promised to protect the tribes and safeguard their remaining lands. He also provided \$30,000 in gifts.

This treaty was not well received by Americans who felt that Clark had been too "soft" on the Indians. This perceived "softness" in large measure cost Clark the election to become first governor of the new state of Missouri.

THE SHAWNEE TRIBE

Continuous warfare, vigilante violence, crippled subsistence economies: these and other factors disruptive to traditional life forced Shawnees from their various homelands east of the Mississippi River in the 18th century. As early as 1793, a group of conservative Shawnees took possession of a 625-square mile land grant from the Spanish government. The tract lay south of present-day St. Louis on the west side of the Mississippi at Cape Girardeau. The Louisiana Purchase of 1803 brought Cape Girardeau under American control. By 1815, some of the Shawnees who had relocated there moved west again to Arkansas and Oklahoma.

In 1817, the Treaty of Fort Meigs granted the Shawnees in Ohio three reservations totaling 173 square miles in the northwest part of the state. By 1824, about 800 Shawnees still lived in Ohio, while 1,383 Shawnees were recorded living in Missouri.

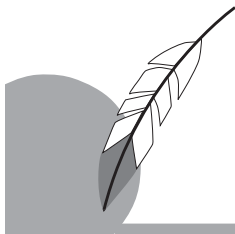
In 1824, Congress passed a law providing for the negotiation of treaties with the tribes west of the Mississippi. In 1825, a treaty ceded all the Shawnees' Missouri lands to the United States in exchange for land in Kansas. The 1,600,000-acre Kansas reserve lay west of Kansas City and south of the Kaw River. The 1825 Treaty also set aside a portion of the Kansas reserve for those Shawnees still in Ohio, in the event they chose to emigrate. Once the treaty was signed, scattered communities of Shawnees living east and west of the Mississippi began moving toward Kansas. This re-consolidation of Shawnee population lasted from 1825 until 1833.

In 1854, the Maypenny Treaty reduced the size of the reservation to one tenth of its original 1.6

million acres. During the violent years of the Civil War, many Eastern Shawnee families fled Oklahoma Indian Territory to weather the war with Kansas Shawnee relatives. Indeed, the Civil War years are referred to as "the Reign of Terror against the Shawnees" by historians. The tribe was forced to enter into an agreement with Cherokee Nation, ratified by the federal government in 1869. In addition to a requirement for the Cherokee to provide individual allotments, the 1869 agreement also gave the former Kansas Shawnees citizenship in Cherokee Nation, although the Shawnees maintained separate communities and separate cultural and political identities.

After their move to Oklahoma, the former Kansas Shawnees became known as the Cherokee Shawnees, distinguishing them from the Eastern and the Absentee Shawnees, and later as the Loyal Shawnees, signifying their loyalty to the Union during the Civil War. During the 1980s, initial efforts to separate the Shawnee Tribe from Cherokee Nation were explored. Serious efforts to achieve legal separation began in the 1990s. When Congress enacted the legislation known as Public Law 106-568, or the Shawnee Tribe Status Act of 2000, and President Bill Clinton signed it as one of his final acts in office on December 28, 2000, the Shawnee Tribe was "restored to its position as a separately recognized Indian tribe."

Shawnee Tribe
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(918) 542-2441
www.shawnee-tribe.org



CONTACT INFORMATION FOR OTHER TRIBES ASSOCIATED WITH MISSOURI

Caddo Indian Tribe of Oklahoma

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Binger, OK 73009
405-656-2344
405-656-2892 (fax)

Chickasaw Nation of Oklahoma

PO Box 1548
Ada, OK 74821
580-332-8685
405-436-4287 (fax)

Delaware Tribe of Indians of Oklahoma

220 NW Virginia Avenue
Bartlesville, OK 74003
918-336-5272
918-336-5513 (fax)

Iowa Tribe of Oklahoma

R.R. 1, Box 721
Perkins, OK 74059
405-547-2402
405-547-5294 (fax)

Kickapoo Tribe of Oklahoma

PO Box 70
McCloud, OK 74851
405-964-2075
405-964-2745 (fax)

Kickapoo Traditional Tribe of Texas

HC1, Box 9700
Eagle Pass, TX 78852
830-773-2105
830-757-9228 (fax)

Miami Tribe of Oklahoma

Box 1326
Miami, OK 74355
918-542-1445
918-542-7260 (fax)

Omaha Tribe of Nebraska

PO Box 368
Macy, NE 68039
402-837-5391
402-837-5308 (fax)

Ponca Tribe of Indians of Oklahoma

20 White Eagle Drive
Ponca City, OK 74601
580-762-8104
580-762-7436 (fax)

Ponca Tribe of Nebraska

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Niobrara, NE 68760
402-857-3391
402-857-3436 (fax)

Citizen Potawatomi Nation

1601 S Gordon Cooper Drive
Shawnee, OK 74801

Huron Potawatomi Nation

2221 - 1 1/2 Mile Road
Fulton, MI 49502
616-729-5151
616-729-5920 (fax)

Forest County Potawatomi Community of Wisconsin Potawatomi Indians, Wisconsin

PO Box 340
Crandon, WI 54520
715-478-7475
715-478-7482 (fax)

Pokagon Band of Potawatomi Indians of Michigan

PO Box 180
Dowagiac, MI 49047
616-782-8988

Prairie Band of Potawatomi Indians

16281 Q Road
Mayetta, KS 66509
785-966-4000
785-966-4002 (fax)

Pawnee Nation of Oklahoma

881 Little Dee Drive
PO Box 470
Pawnee, OK 74058

**Sac and Fox Nation
of Oklahoma**

Stroud, OK 74079
918-968-3526
918-968-3887 (fax)

**Sac and Fox Tribe
of the Mississippi in Iowa**

349 Meskwaki Road
Tama, IA 52339
641-484-4678
641-484-5424 (fax)

**Eastern Shawnee Tribe
of Oklahoma**

PO Box 350
Seneca, MO 64865
918-666-2435
918-666-3325 (fax)

**Cherokee Nation
of Oklahoma**

PO Box 948
Tahlequah, OK 74465
918-456-0671, ext 2466
918-456-6485 (fax)

**Eastern Band of Cherokee
Indians of North Carolina**

PO Box 455
Cherokee, NC 28719
828-497-1589
828-497-1590 (fax)

**United Keetoowah Band
of Cherokee Indians
of Oklahoma**

PO Box 746
Tahlequah, OK 74465-0746
2450 South Muskogee
Tahlequah, OK 74464
918-431-1818
918-431-1873 (fax)

Choctaw Nation of Oklahoma

PO Drawer 1210
16th & Locust Street
Durant, OK 74702
580-924-8280
580-924-1150 (fax)

Jena Band of Choctaw Indians

PO Box 14
Jena, LA 71342-0014
318-992-2717
318-992-8244 (fax)

**Kialegee Tribal Town of the
Creek Nation of Oklahoma**

PO Box 332
108 North Main
Wetumka, OK 74883
405-452-3262
405-452-3413 (fax)

**Muscogee (Creek) Nation
of Oklahoma**

PO Box 580
Okmulgee, OK 74447
918-756-8700, ext. 603
918-756-2911 (fax)

Seminole Nation of Oklahoma

PO Box 1498
Wewoka, OK 74884
405-257-2036

Seminole Tribe of Florida

6300 Stirling Road
Hollywood, FL 33024
800-683-7800

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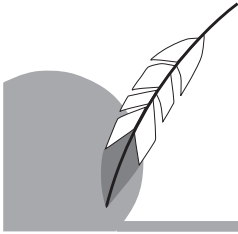
1825 Treaty with the Shawnee: The Shawnee, who had been in Missouri since the 1780s, ceded their remaining Missouri lands and left the state.

1829 Treaty with the Delaware: The Delaware, who had come to Missouri with the Shawnee, relinquished their last Missouri lands.

1832 Treaty with the Kickapoo, Peoria and Piankeshaw: These eastern tribes who had been resettled in Missouri agreed to leave the state.

1832 Treaty with the Sac-Fox ("Black Hawk Purchase"): As a result of the Black Hawk War, the Sac-Fox were compelled to surrender a 50-mile stretch of land extending from Missouri to Iowa and totaling six million acres.

1836 Platte Purchase Treaty: This treaty disposed the Iowa and Sac-Fox tribes of their lands in northwest Missouri, an area encompassing present-day Atchison, Nodaway, Holt, Buchanan, Andrew and Platte counties.



GOVERNMENTAL RESOURCES

Native American Liaison

Missouri Governor's Office
State Capitol
Room 216
Jefferson City, MO 65102
573-751-3222
www.missouri.gov

State Historic Preservation Office and Unmarked Human Burial Consultation Committee

Missouri Department of Natural Resources
PO Box 176
Jefferson City, MO 65102
573-751-7862
E-mail: moshpo@dnr.mo.gov
www.dnr.mo.gov

Bureau of Indian Affairs

Department of the Interior
Washington, D.C. 20240
202-208-3710
www.doi.gov/bureau-indian-affairs.html

National Congress of American Indians (NCAI)

1302 Connecticut Avenue NW Suite 200
Washington, D.C. 20036
202-466-7767
www.ncai.org

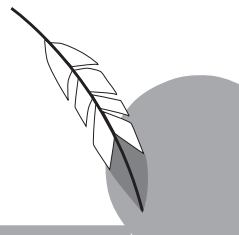
Kansas Office of Native American Affairs

401 SW Topeka Boulevard
Topeka, KS 66603-3182
785-368-7319 or 785-368-7318
785-296-8146 (FAX)
E-mail: ilspindle@hr.state.ks.us
www.hr.state.ks.us/konaa

Oklahoma Indian Affairs Commission

4545 N Lincoln Boulevard, Suite 282
Oklahoma City, OK 73105
405-521-3828
www.oiac.state.ok.us

LEWIS AND CLARK ORGANIZATIONS



The Missouri Lewis and Clark Bicentennial Commission

100 Jefferson St., Suite 200
1-800-334-6946
573-751-8656 (fax)
E-mail: moparks@dnr.mo.gov
www.lewisandclarkmo.com

The National Council of the Lewis and Clark Bicentennial

PO Box 11940
St. Louis, MO 63112-0040
888-999-1803 or 314-361-9031
E-mail: bicentennial@lewisandclark200.org
www.lewisandclark200.org

Lewis and Clark Trail Heritage Foundation, Inc.

PO Box 3434
Great Falls, MT 59403
888-701-3434
www.lewisandclark.org
Lewis and Clark National Historic Trail

National Park Service

1709 Jackson Street
Omaha, NE 68102
402-661-1804
402-827-9108 (fax)
www.nps.gov/lecl

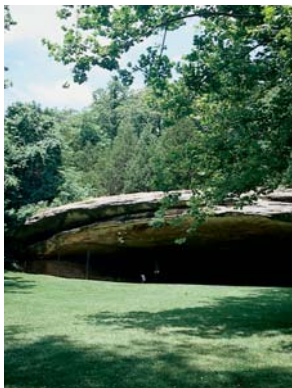
Kansas Lewis and Clark Bicentennial Commission

725 Commercial St.
Atchison, KS 66002
913-367-0007
913-367-0208 (Fax)
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www.lewisandclarkinkansas.com

*The concept of this publication was based on a similar handbook published by the Kansas Lewis and Clark Bicentennial Commission.

VISIT THESE MISSOURI STATE PARKS AND HISTORIC SITES

SEE PAGES 8-9 FOR MORE INFORMATION



Shelter cave
at Graham Cave State Park



Former village site at Towosahgy State Historic Site



Exhibits at Osage Village
State Historic Site



Mastodon replica
at Mastodon State Historic Site



Petroglyphs at Washington State Park



Interpretive trail
at Iliniwek Village State Historic Site



The Bushyhead Memorial
at Trail of Tears State Park



Visitor center exhibits
at Van Meter State Park



Petroglyphs
at Thousand Hills State Park



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